THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (LUKE 21: 34).

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SORROW'S MESSAGE.

To many persons sorrow seems quite unintelligible, while to all it is more or less of a mystery, because, seeing, as we mortals do, only as through a glass darkly and not face to face, we too often fail to realize the vital connection between the ever-loving providence of God over His earthly children, and the sufferings and sorrows which they are so frequently called upon to undergo in life. It is often difficult to disassociate in our minds the idea of punishment from affliction; consequently, we are sometimes too prone to regard the great trials of life, and the crosses we are called upon to carry, as retributions for wrong and evil-doing. Such would seem to have been the case with the disciples of Jesus, when they suggested that the blindness of the man whom the Lord subsequently cured, had been the result of either his own individual sins or those of his parents, committed previous to the time when he entered the world. Their question was, "Who did sin, this man or his parents, that he was born blind?" (John 9: 2). The history also of righteous Job shows that his afflictions were erroneously attributed by his three friends, Eliphaz, Bildad, and Zophar, to some previous wrong-doings on his part.

That the Almighty does at times send down His judgments upon those who persistently disobey His commands and break His laws, cannot, of course, be denied, for we have the evidence of history in support of this fact; but it certainly must be incorrect to ascribe, or impute, every suffering in life to the outpouring of the divine displeasure. God has an all-unchanging purpose in regard to each one of His earthly sons and daughters, and that is to fit them for true happiness here, and for His presence hereafter. This is practically what St. Paul impressed upon Timothy when he told him that the promise of the life that

now is, as well as of that which is to come, was made to all those who followed after godliness (I. Tim. 4: 8). It is comforting to know that the divine dealings with us men are never vindictive, but invariably have for their ulterior object our purification and our spiritual advancement. There is not one of us who is not greatly in need of that perfection which will fit us for the glorious life beyond, and our trials are but the necessary disciplines of life, which further the divine purposes. We read in the Scriptures that it was necessary for even our blessed Lord Himself (in respect to His human nature) to be made perfect through suffering (Heb. 2: 10, and 5: 8, 9); how much greater must then be the necessity for every one of us to undergo the great trials of life which, if accepted in a spirit of humble submission and dependence on the Almighty, bring about our eternal happiness?

The inspired Apostle Paul wrote the following words, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12: 6); and the Apostle John, in recording the message that Jesus had given him to deliver to the Church of the Laodiceans, wrote that, among other things, the Lord said, "As many as I love, I rebuke and chasten" (Rev. 3: 19). The chastening here mentioned does not imply punishment for transgression, but an educative training, or discipline, with the ulterior purpose of removing our imperfections, and fitting us for the higher life to come. A writer aptly remarks that God, being eternal, has ever eternal ends in view, and that therefore all His dealings with us must be judged in relation to those eternal ends. We in our weakness are too apt to forget that there is an unending existence beyond the grave, and that a preparation for that life is the very first and chief object of our present brief existence in the flesh.

The hearts, characters, and inclinations of each one of us are thoroughly well known to the all-wise Father, and He, in His great love and wisdom, sends to us individually those very trials which He sees to be the most adapted to bring out our best qualities. They not unfrequently come to us in somewhat harsh and even in seemingly cruel forms, while all the time they are in truth nothing less than disguised blessings and loving gifts. When, for instance, God sees our hearts being drawn away from Him by the allurements and pleasures of the world into a forgetfulness of Him and of all his many mercies and goodness that He so continually exercises towards us: when He looks down at all the coldness and indifference which we daily exhibit in respect to the things that pertain to our eternal interests, can it be wondered at if He, in His infinite love and longing for the well-being of His erring children, blights those very earthly pleasures and hopes that too often succeed in weaning away their hearts from Him? It is doubtless by such afflictions that He makes them to realize the utter insufficiency of all earthly affections, and gently leads them on to seek that comfort and consolation which in Him alone can be found.

Such lessons, learned in the school of sorrow and trial, must be both sound and beneficial.

All the disciplines of life should be regarded in the light of God's gracious gifts and blessings, notwithstanding that they often come to us (as already remarked) wrapped up and disguised in unpalatable forms. They are sent by a loving Father, and, provided they are rightly and humbly accepted, they are indeed divine messengers which come to us, not in any vindictive spirit, but as the bearers of great and true mercies, in order to cure us of our follies, and to draw us closer to the loving heart of Christ. Surely we must all admit that those only can be real and true blessings, in whatsoever forms they may appear, that have the virtue of removing the dross from our earthly lives, and of fitting us for the inheritance of the saints in light. The Scripture brings comfort to us when it says that God never willingly afflicts or grieves the children of men (Lam. 3: 33), and so when chastening comes we know that the loving hand of the Almighty Father is leading us onwards and upwards for our eternal welfare.

"There is no place where earth's sorrows
Are more felt than up in heaven:
There is no place where earth's failings
Have such kindly judgment given.
For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."—F. W. Faber.

Perhaps none of us realize, as we should do, how greatly blessings are due to suffering under the chastening hand of God. Chastening is always a painful process, it is true, but it is one that develops in us qualities of divine beauty which would otherwise never appear in us at all. The great Apostle of old explained this fact to the Hebrews when he wrote, "Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. 12: 11); and Dr. Miller, in one of his comforting volumes, points out that redemption, the world's greatest blessing, was the fruit of the world's greatest sorrow. Our carnal natures always shrink from any sort of suffering, but even then we can find much comfort if we try to realize the truth that God is working in us both to will and to do of His good pleasure (Phil. 2: 13). To quote once again the words of St. Paul, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure: but he for our profit, that we might be partakers of his holiness" (Heb. 12: 9, 10).

We are, of course, always justified in asking our heavenly Father to remove the bitter cup from us, even as our Lord Himself did, but He did not fail to add the prayer, "nevertheless not what I will, but what thou wilt" (Mark 14: 36). Let us, however, remember, as Dr. Miller would seem to suggest, that in asking for the removal of the cup, we may in our ignorance be asking God at the same time to withdraw from us some priceless blessing which His messenger of mercy is bearing for us in his hands. While we dread the bitter cup and ask to be relieved of it, let us be ready to accept what God would choose for us, and with the same trust that our Lord exhibited.

The poet Longfellow, in his "Resignation," beautifully and tersely depicts the thoughts that have found expression in this article.

"Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

"We see but dimly through the mists and vapours;
Amid these earthly damps,
What seem to us but sad funereal tapers
May be heaven's distant lamps.

"We will be patient, and assuage the feeling
We may not wholly stay;
By silence sanctifying, not concealing,
The grief that must have way."

Jersey, C. I. R. M. B. T.

LET GOOD OVERWHELM EVIL.

USUALLY, when one individual is injured by another, the victim of the wrong feels justified in meting out retaliation. The aggrieved one regards it as proper to inflict a punishment as severe as was the offense. Sometimes it is held that additional retribution should be imposed, so that the offender may be amply chastised.

When men have borrowed money under an agreement to repay the loan, with interest added, they have frequently neglected to return the entire principal or to pay the interest that has accrued. When they have received an injury, however, principal and usurious interest have generally been promptly forthcoming.

On tablets of baked clay, the history of some ancient empires has been preserved. Much of the narrative occurring on such slabs relates to the achievements of conquering armies. The harm done by a neighboring country is described, and then is related the story of the swift, appalling punishment. "The enemy had burned one of our villages; we therefore caused three of his to be destroyed

by fire. He had killed a score of our people; we put to death one hundred of his."

The gospel of the Redeemer condemns retaliatory measures. Evil was not a weapon wielded by the hand of Jesus Christ. His remedy for wrong was not a bigger or a stronger wrong, but an abundant outpouring of good.

The strength of wickedness vanishes as the scope of righteousness is extended. A speck of poison in a drop of water might produce dire consequences, but, diffused throughout a vast lake, the deadly substance would lose its potency.

Victories for the cause of justice could be won by nations and by individuals, if they would set good in opposition to the evil that has been equipped and drilled by their foes. Love should meet hate; forbearance ought to face impatience; let kindness confront harshness; allow courtesy to oppose what is rude.

God is interested in the combats of the world, and His almighty power is ever ready to reinforce that side which carries on its conflicts with the means prescribed by Him and conducts them in accordance with the rules that He has proclaimed. Final victory will assuredly come to them upon whom God's favor rests.

Liverpool. J. E. C.

TWO JEWISH FESTIVALS.

On the 17th of September the Hebrews celebrated the beginning of their New Year. They count, supposedly, from the beginning of the creation, and they have now entered upon the year 5,678 of the existence of the world. On the 26th of September they celebrated the Day of Atonement. The majority of the Jews are still faithful in the observance of their ancient ceremonial law, although they have no sanctuary, no priesthood, no sacrifices, and those who understand and believe the prophets are anxiously looking forward to the restoration of all things, through the promised Messiah.

The following description of the manner in which the followers of the Mosaic faith celebrate their New Year and Day of Atonement is from *A Sketch of the History of Judaism and Christianity*, by G. T. Bettany, M.A., B.Sc., and may prove of interest to the readers of the *Star*:

"The first month of the civil year, Tisri, answering nearly to our October, is believed to be that in which the world was created, and in which the destiny of all persons was settled by God. The first and second days are therefore kept much like a Sabbath, with additional prayers and passages of Scripture. After the first service, all salute each other with 'May you be writ to a good year.' At the first evening meal the master of the house cuts up a sweet apple and divides it between those present; each

then dips his piece in a cup of honey and eats it, saying, 'To a good year and a sweet one.' After the morning service there is the ceremony of blowing the ram's horn as a proclamation to all men to repent, and as a reminder of the giving of the Law, and of the great day of coming judgment. Special preparation for blowing the ram's horn is needed, and a special prayer is offered before it is blown. Various readings and prayers, with an address by the rabbi or reader, are interspersed with the blowing of the horn. The full service lasts about six hours. The second day is kept with equal strictness; only slightly different extracts from the Law and the prophets are read.

"The first ten days of the month are days of repentance and confession of sins, which, it is said, can arrest the evil decrees which fate would otherwise register. Such repentance, to bring a happy year, must take place before sunset on the Day of Atonement. On the ninth day, after breakfast, fowls are killed by heads of families, as representing atoning sacrifices. After the synagogue service visits are paid to the burial grounds, to invoke the intercession of the dead on the next day. The congregation return to the synagogue in the afternoon and, after services, the more devout subject themselves to the 'whip of correction' from one another, 'forty stripes save one,' being given with a leather thong. They then return home for their last meal before the great Fast Day. Every member of the family is required to be reconciled if at variance, and children ask forgiveness of their parents, who bless and pray for them.

"The evening service which follows in the synagogue ushers in the great Day of Atonement (Yom Kippur). It begins with a form of absolution for all rash or unfulfilled vows, oaths, etc. A three hours' service follows. Next morning service recommences about six o'clock and lasts till the evening, no meal being taken during the twenty-four hours. Appropriate prayers are followed by the reading of portions of the Law. Next follow the portions of the Law relating to the sacrifices; after which the priests, after ablution, pronounce the blessing from Numbers 6: 23-27, standing in a row in front of the ark, covering their heads and faces with their scarves. Next follows the afternoon service, very full; and finally comes the great concluding prayer (*Neugilah*, a closing or bolting), indicating that the time of repentance is over and the destiny of each is fixed. The trumpet is then blown, and the service proper closes with the words, 'Next year we shall be in Jerusalem.' But another half-hour of prayer follows, and the fast is over at about six o'clock. This day's service is attended by very many Jews who do not keep the other festivals or even attend the Sabbath services. The Jewish Free School is used to accommodate the overflow audiences. Many wear only stockings or cloth boots on their feet during the service; no leather nor any gold ornaments may be worn."

ANOTHER TESTIMONY FROM THE FRONT.

THIS letter is dated "somewhere in France," August 11th, 1917:

"Having read, from time to time, the testimonies given in the *Star* by soldier brothers with the B. E. F., I feel that I also would like to tell my brothers and sisters of God's goodness to me, during the time I have been in France. I joined the Latter-day Saints shortly before the war, at 'Deseret,' London, and since then I have experienced more real joy, both in civil and military life, than ever before. In times of danger here, my thoughts turn to God, and always He has sent peace to my soul. That gives me confidence to go on, and a sure knowledge that my Father in heaven is near me. Many times I have been in the midst of death and wounds, my comrades lying around me caught by the enemy's fire, and I know that God has protected me, because of the prayers and faith of those at home.

"I can say also that I know that the Prophet Joseph Smith was a man called of God to re-establish the true Church on earth. I know that the elders of our Church are men of God, for have I not many times experienced that wonderful spirit of joy pervading the meetings at home? I know that as long as I live this gospel, I shall be happy, though people deride my belief and me. I have experienced this, I am glad to bear my testimony of these things, and one day I will, with God's help, fulfil a mission myself, to help others to gain the glorious knowledge I have, the knowledge that sustains me through all the discomfort and dangers here.

"Sincerely your brother in the gospel,

WILLIAM RUMBLE."

"WE are taught to believe that the gospel is the power of God unto salvation to every soul that believes. Salvation from what? 'Oh,' says one, 'salvation to our souls.' It is the power of God unto salvation—the salvation not only of our spirits, but of our bodies. In ancient days it saved the Jews, the Greeks, and the Barbarians from error, from evil of various kinds, and it will in like manner save us. In heaven, we believe, it produces order, peace, and happiness; and we expect, when we leave here, to go to a sphere where, under the influence of the gospel, every good quality of our nature will be developed. Why should we not receive, by the application of those heavenly principles to us and our lives here on earth, the same results? They have produced them in days gone by, they are producing them now, and will continue to produce them as long as we live in accordance with them."—GEORGE Q. CANNON.

THE industrious man always makes up his mind to take a rest—to-morrow; the idler is determined to begin work—to-morrow.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

THURSDAY, SEPTEMBER 27, 1917.

EDITORIAL.

WHY ATTEND MEETINGS?

THE holiday season now being over, or practically so, and people generally settling down to work in their various callings and occupations, the Latter-day Saints, who are enlisted in the service of the Master, as well as being in the world's work, might well round up their shoulders for new efforts in the performance of the duties that devolve upon us all as members of the Church and citizens in the kingdom of God. Performance of duty means exertion. It brings the most exquisite enjoyment, but only when the effort has been made and is crowned with success. It is the ripe fruit that we eat, as a reward of labor, that is sweet; the work itself may be hard, monotonous, and even unpleasant.

One special duty some of the Latter-day Saints need to be reminded of is that of attending the meetings of the Church. Most of the Latter-day Saints do. They are faithful in meeting with their brethren and sisters, whenever it is possible for them to do so, and it can safely be said that the percentage of church attendance among the Latter-day Saints is larger than that of most of the other churches. But there are, nevertheless, some who are negligent in this respect, and who need to be reminded of their duty as members of the Church.

Let us remember, in the first place, that God has enjoined upon us the duty of attending our meetings. It is the law of our Lord given to the Church (See Doctrine and Covenants, Sec. 20: 75; 59: 8-13). If we do not keep that law, we are disobedient children in that respect, no matter how faithfully we may observe the Word of Wisdom, the law of tithing, or any other of the commandments of God, and we should repent of our negligence and adopt another course of conduct. Our Savior says, "If a man loves me, he will keep my words," and this is one of His "words," or commandments. He adds, "He that loveth me not keepth not my sayings: and the word which ye hear is not mine, but the Father's which sent me" (John 14: 23-25).

In the second place, we should consider that the law of God has not been given without all-sufficient reasons.

The saints need to meet together often for their own benefit. They need, at frequent intervals, to lay aside for a moment their temporal concerns and trials, and to take time to examine themselves in the presence of God, and especially to find out where they are going, and if they are prepared for the end of the journey.

But for the meetings of worship, especially on the Sabbath day, we should soon lose the spirit of the gospel and find ourselves groveling in the dust among the beasts, gradually sinking to their level. John, on Patmos, though an exile, observed the Sabbath, for he was "in the Spirit on the Lord's day" (Rev. 1: 10), meeting, as it were, with the saints in spirit, although separated from them in the body, and that was the occasion when he, like Ezekiel and Daniel in Babylon, had a series of visions and revelations surpassing anything he had ever received before, since the appearance of our Lord in the flesh. He knew the value of Sabbath worship to himself, and he engaged in it even in exile. The Sabbath is the day upon which we should remember God's work in the creation, and His power and goodness to His children, who are in His image; it is the day on which to remember the resurrection of our Lord and His work of redemption. It is an occasion on which to hold communion, in a special sense, with the Lord and His saints, and to renew our covenants to serve Him faithfully. If we do this, we shall feel the influence of the Sabbath day with us during every day of the week.

It is no less important for the Saints to meet for the benefit of others. Public assemblies are one of God's appointed means whereby the gospel message is brought to those who have not accepted it. The Spirit of the Lord rested upon the first saints in Jerusalem, when they were gathered in prayer and worship, and on the day of Pentecost 3,000 were added to their number, while the divine influence went out from that center, in ever widening circles, to all parts of the world. There would have been no outpouring of the Spirit but for the gathering of the saints, in that upper room in Jerusalem, in unity and brotherly love.

We are living in a remarkable age of the world's history. During the last century, hymns of universal peace and brotherhood were sung around the world. Men with far-reaching views confidently told us that civilization had advanced so far that we were very near to the Millennium. Commercial interests, scientific discoveries, social intercourse, enlightened human reason, all combined in the preservation of peace and good will among nations, and all that was needed seemed to be a compact, such as that signed by the governments represented at the Hague Congress, to make peace permanent. That, we say, was the general supposition only a few decades ago.

What are the phenomena before us now? Dark are indeed the clouds that hang like a pall over the entire structure of human civilization, and the thunder-bolts are striking here, there, and everywhere. What industry has gathered together of national wealth is being consumed in this world-conflagration. The discoveries of science are all being utilized for destruction. Laws of nations are being torn to pieces and sacrificed in the general immolation of the hard-earned treasures of mankind.

All this is due, in a very large measure, to the fact that the world—the Christian world—has neglected public worship. Instead of the Word of God, we have had in abundance the philosophy that regards man as very little higher than the brute creation, and not "a little lower than the angels," and "the survival of the fittest" as an inexorable law of nature. So-called higher criticism has aided the world in the general break-up of the divine ideals that must be at the foundation of genuine civilization.

If this is true, as we believe it is, it is necessary for those who love the Word of God to come together often, and be united in their worship, in order that the message of salvation may be given to the world in Pentecostal power. The world must be taught again that the Word of God is true; that all God's children are fit to survive, and that it is the duty of the strong to help the weak to carry their burdens. It must be taught that righteousness is the foundation of peace, and that the Millennium cannot come until nations repent of the sins which they have committed against other nations, and restore them to their rights of which they have been deprived. Thus, when justice is done, and there is no longer any cause for war, permanent peace will be possible. This great gospel message and all that belongs to it the world must have given to it, and the saints can aid the elders in proclaiming it, by attending the meetings and taking an interest in the public worship. Even if they do no more than testify by their presence that they are willing to help roll on the work, they are performing a great service to the cause of the kingdom of God. They owe that duty to their fellow-men, to themselves, and to God.

J. M. S.

THE MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held at 3 Westlegate Street, Norwich, Sunday, September 16th, 1917. President George F. Richards, of the European mission, President Francis M. Skinner, and Elders State England, Arnold G. Holland and Orial L. Anderson, of the Norwich conference, were in attendance. President Francis M. Skinner presided at all the sessions.

Conference commenced at 10:30 a.m., by singing, "Beautiful Zion, built above." Prayer by Elder Arnold G. Holland.

President Francis M. Skinner spoke a few words of welcome. Sacramental hymn, "We'll sing all hail to Jesus' name." "In memory of the broken flesh," etc., was repeated before partaking of the Sacrament, which was administered by Brothers Charles M. Coleby and William Walker, and served by Brothers Ira W. Mount and Frank Alexander. Concert recitation, Doctrine and

Covenants, Sec. 89: 18-21, was led by Brother George Southgate, superintendent of the Norwich Sunday school.

The following program was then rendered: Song, "Our angels," by Bertram Warner and Geoffrey Akester of the Ipswich Sunday school. A reading, entitled, "The death of Jesus," was given by May Coleby, of the Lowestoft Sunday school. The Primary and First Intermediate class of the Norwich Sunday school sang the song, "Secret Prayer." The Articles of Faith were recited by Olive Shelley of the Ipswich Sunday school. The First Intermediate class of the Norwich Sunday school recited the "Ten Commandments." The Second Intermediate class of the Norwich Sunday school recited from the Doctrine and Covenants, Sec. 76: 1-10.

Brother William Walker of the Lowestoft branch was the first speaker. We are given the gospel, he said, to accept or reject. By accepting and living it we gain salvation. If we reject it, we do so against ourselves.

President George F. Richards referred to the administration of the sacrament and the purpose of its having been revealed in this dispensation as in former times. He said that Jesus is not only the Savior and Redeemer of mankind, but their exemplar also. He taught the way of life unto salvation and was Himself obedient unto the gospel law and ordinances. He passed through the various stages of progression from His spiritual birth, as the firstborn of every creature, unto His exaltation, as seen by the Prophet Stephen, on the right hand of God, the Father. We also are sons and daughters of God, having been born of Him in the spirit, and we too are passing through one of the important stages of our eternal progression. Our Savior, by His example, has marked the way, and every path defined, and has said, "Come, follow me." The promise is that if we walk in the light as He is in the light, we shall have fellowship with one another, and His blood will cleanse us from all sin, and we shall be saved with Him in our Father's kingdom.

The afternoon session commenced at 2:30 by singing, "Come, come, ye saints." Prayer by Brother R. H. Briggs. Continued by singing, "O ye mountains high."

The names of the general and local authorities were presented by Elder Orial L. Anderson. All were unanimously sustained.

The choir sang, "I know my Heavenly Father knows."

Elder State England, who was the first speaker, said we believe in a God with body, parts, and passions. He proved from the Scriptures that such is the true nature of God.

Elder Orial L. Anderson took for his theme, "The kingdom of God."

Solo by President Francis M. Skinner, "I'll go where you want me to go."

Elder Arnold G. Holland quoted Paul's definition of faith (Heb. 11: 1). He proved with Scriptural evidence that faith is the mov

ing cause of all action, that it is a gift of God, that it is essential to salvation. He further quoted from James to prove that faith without works is dead.

Closing hymn, "Oh say, what is truth?" Benediction by Brother Robert Foulger.

The evening session commenced at 6:30 by singing, "Now let us rejoice in the day of salvation." Prayer by Brother George E. Southgate. Continued by singing, "We thank thee, O God, for a prophet."

President Francis M. Skinner drew an outline of the history of the gospel from the creation down to the coming of Christ. He gave Paul's account of the coming apostasy, and added that because of the departure from the primitive faith, a restoration became necessary, as foretold by prophets.

Solo by Sister Eva Wilken.

President Richards was the concluding speaker. He said that God is the author of the gospel and the architect of His work and kingdom on earth. He knows the end from the beginning, and does nothing, as the Prophet Amos declares, "But he revealeth his secret unto his servants, the prophets." For the accomplishment of His work in different dispensations, He has raised up prophets and revealed unto them His mind and will concerning the children of men and His future workings, so that they have been able to proclaim in advance many important events, some of which are: the universal apostasy from the primitive church, the restoration of the gospel, and the establishment of His kingdom in the last days. These events have taken place as foretold by the prophets. The dispensation of the fulness of times is here; and the coming of our Lord to take charge of His earthly kingdom and to reign as King of kings and Lord of lords, the only Potentate, is nigh at hand. The speaker asked: Where, outside the Church of Jesus Christ of Latter-day Saints, would the answer to the question, What can I do to be saved? be answered as it would have been by Jesus and His disciples? The Master would, no doubt, have answered, "Repent ye and believe the gospel," and, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Had the question been submitted to Peter, he would have replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," and, besides this, giving all diligence, add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. The Apostle Paul would, no doubt, have answered: Repent of your dead works, have faith toward God, and the doctrine of baptism, and of the laying on of hands, and of the resurrection of the dead, and of eternal judgment, and "Let us go on to perfection." He might have added, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be

accursed." If the question were asked of a Latter-day Saint elder, his answer would be that through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the gospel, namely, faith, repentance, baptism, laying on of hands for confirmation to membership in the Church and the bestowal of the Holy Ghost, and continuing on in righteousness, enduring unto the end. In other words, he would say to follow the instructions of our Lord and His disciples, as contained in the Bible. If the question were asked of a minister of one of the sectarian churches of to-day, he would most likely answer: Only believe on Jesus; He has done all for us that is necessary. If he were to be reminded of what the Savior and His disciples taught, as qualifications necessary for salvation, he would probably say that those things have all been done away. It is true that they have been done away so far as the creeds and the religions teachings of the various churches are concerned, but, by whom have they been done away? Certainly not by the author of the plan of salvation or by any authority from Him. Can we not see clearly how the words of the prophets have been fulfilled? The ordinances have been changed, the laws have been transgressed, and the everlasting covenant broken. And those who have been guilty of changing the ordinances and of teaching doctrines in conflict with those taught by the Savior and His disciples are under a curse.

The meeting closed by singing the Doxology. President George F. Richards pronounced the benediction.

At 4:30 p.m., a special priesthood meeting was held, at which President George F. Richards and President Francis M. Skinner made appropriate and encouraging remarks to the priesthood and lady missionaries.

ORIAL L. ANDERSON, Clerk of Conference.

COMPENSATION.

BY D. ÖSTLUND, IN *Reform*, COPIED BY *Bikuben*.

"COMPENSATION?"

"To whom?"

"To distillers, brewers, and public-house keepers."

"For what?"

"Because the state owes it to them, when, by prohibition laws, it deprives these people of their living and confiscates their property."

Let us consider that proposition a little more closely.

In reality, all agree that the liquor traffic is very dangerous. When licenses are granted for the sale of liquor, it is always done with many and well-defined restrictions, and on strict conditions, and large sums must be paid for the permission to carry on the

business. Here, in America, they pay from five hundred to several thousand dollars a year for such permission. Furthermore, a license is never granted for more than a year at a time.

When a state adopts a prohibition law, it is always provided that, for the future, no licence shall be granted, or renewed, at any price. Nobody is thereby deprived of any "right," for no one has been given a license for an indefinite time. If, for instance, a man has rented a house for a year, without any promise of renewal of the contract, he has no right to compensation, if he is not permitted to occupy the premises after the expiration of the time. Even if he has bought furniture that may be unsuitable for other premises, he cannot demand compensation, because his contract was binding only for a year.

Liquor dealers have never had a contract entitling them to continue their business indefinitely. When they made their arrangements, they knew that they ran the risk of the closing of their establishments. The state does not deprive them of their property; it only refuses to permit them to use it to the injury of others.

The question of idleness because laborers are thrown out of work as a result of prohibition, is one between employers and employees. If the so-called "wet" employer has entered into any obligation to give his employees work for the rest of their lives, or for a number of years, that is a matter with which the state has no concern.

Labor is subject to many changes, but nobody believes that the state, or the community, is under obligation to compensate laborers for loss of employment. The tailor received no compensation, when his needle was, to a large extent, rendered idle by the sewing machine, although thereby a business, in every respect honorable, suffered in its old and long-established form. And when thousands of type-setters were thrown out of work by setting machines, they did not receive any compensation from the state that permitted the new order of things. Such instances are found by the thousands in the history of modern industry.

As for the legal aspect of the case, most of the states in the Union have declared, by supreme court decisions, that nobody has an inherent right to sell intoxicants, and that the state which has granted this right for a certain time has the right to refuse to renew the permission. Such decisions have also been rendered by the Supreme Court of the United States.

If the question is of the moral right of distillers, brewers, and public-house keepers to receive compensation for discontinuing their business, probably nobody will seriously side with them.

From a moral point of view, what ground have these people on which to demand compensation?

How many thousands upon thousands of human lives does not this traffic have on its conscience—that is, if it has a conscience to carry the burden on?

Who can estimate fully the value of a single human life? Or the countless victims that have fallen to the liquor traffic?

What is the value of the happiness of the many homes, that has been shattered by the tragedy called liquor business?

Who can give compensation for the sufferings and tears of the innocent children of mothers and widows, caused by the public-house?

Who is to give compensation for all the promising young men whom this business has brought to destruction by its allurements and temptations?

Who is to compensate the state for all the labor energy which is wasted, due to the liquor traffic?

When satisfaction has been rendered for all this, then the question of compensation to the "wets" may be raised, but not till then.—Translation from the Danish, by J. M. S.

TOTAL APOSTASY ADMITTED.

"*The Christian Union Quarterly* for July has on its front cover page a frank and sweeping confession of the apostasy of all modern Christendom. *The Quarterly* is devoted to the 'promotion of Christian unity.' It has entered upon its seventh year of publication in an enlarged and improved form. It is ably edited and is apparently without any sectarian bias. After working for unity these many years, but confronted continually with the evidences of organic weakness and disunity, *The Quarterly* sets forth the facts of the situation in these clear and striking words:

"'The whole church is in error. No one of us can throw stones at the other. We could not have been in this plight of a multitude of divisions if we had not lost the path in which Christ walks. When we find our common guilt, we will repent of our common sin and find power to do the will of Christ.'

"Thus, nearly a century after God's latter-day Prophet bore witness to the religious condition of the world, a representative sectarian magazine virtually concedes the total apostasy of all Christendom. It is truly remarkable the way in which the testimony of the Prophet Joseph Smith is being vindicated as the years go by."—*Liahona The Elders' Journal.*

FROM THE MISSION FIELD.

Releases and Appointment.—President John Holmes, of the Sheffield conference, and Elder Henry C. Phipps, of the Bristol conference, have been honorably released, and left Liverpool for their homes on September 15th, 1917.

Elder Hugh S. Latimer has succeeded Elder John Holmes as president of the Sheffield conference.

Baptisms.—On Monday, September 17th, 1917, a baptismal service was held at Norwich (Norwich conference). One applicant was baptized. President Francis M. Skinner officiated. The candidate was later confirmed a member by Elder Orial L. Anderson.

A baptismal service was held at Nailsworth, near Stroud (Bristol conference), when Elder Henry C. Phipps baptized one member, on September 3rd, 1917. Elder Ivin Hoggan confirmed him the same day.

Branch Conference.—Sister Elizabeth M. Owens, Burnley branch clerk, sends the following account of the branch conference held at the Co-operative Hall, Trafalgar Street, Burnley (Liverpool conference), on Sunday, September 9th, 1917. There were present as visitors: Conference President James T. B. Mason, Elders Ether L. Marley, Herman K. Danielsen, and David A. Owen, and President Thomas H. Brown, of the Nelson branch. Three sessions were held, President James T. B. Mason presiding. President John E. Owens was unable to attend because of an injury received at his work. During the morning session, after the administration of the Sacrament, Sister Elizabeth M. Owens conducted the Sunday school in the concert recitation. Recitations were given by Ethel Espley and Nora Duckworth. President Mason made a few appropriate remarks on the Word of Wisdom. At the afternoon session the Sacrament was again administered, and the general and local Church authorities were sustained. Addresses were delivered by Elders Herman K. Danielsen and Ether L. Marley. A solo was rendered by Sister Ivy Hill. At the evening meeting the Articles of Faith were recited by Mary Duckworth. A solo was rendered by Sister Ellen Duckworth. Remarks were made by Elder Owen and President Mason.

DIED.

Simpson.—Sidonia Lewis Simpson, of Accrington (Liverpool conference), September 3rd, 1917. Deceased was born September 14th, 1825, at Elington, Lancaster. She was baptized May 6th, 1899, by Elder Isaac J. Wardle, and confirmed the same day by Elder James E. Taylor.

CONTENTS:

Sorrow's Message 609
Let Good Overwhelm Evil ... 612
Two Jewish Festivals 613
Another Testimony from the Front 615
Editorial: Why Attend Meetings 616
Minutes of the Norwich Conference 618
Compensation 621
Total Apostasy Admitted ... 623
From the Mission Field 623

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